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DELIVERANCE. THE FREEING OF THE SPIRIT IN THE ANCIENT WORLD.
HENRY OSBORN TAYLOR, Litt.D. The Macmillan Co. 1915. Pp. 294.
\$1.25.

This latest book by the author of *The Mediæval Mind* is intended not so much for professional students of the history of religions, as for those who combine an elementary knowledge of the subject with a real interest in the ways in which men of different ages and of different lands have sought adjustment with the universe. Such readers will, indeed, find certain chapters—as, for example, that on Paul—so full of allusions to technical problems as to be well-nigh unintelligible; but these chapters may be passed by with little loss, for they are the least successful in the book, and the least fruitful as well for the specialist as for the general reader. Where, however, Dr. Taylor is less pretentious in his scholarship—as in the chapter on “The Heroic Adjustment in Greek Poetry”—he gives his readers an insight into the religion of the men of the ancient world that is as remarkable as that which *The Mediæval Mind* gave into the thought and thinkers of another period.

This book is not a systematic treatise on the religions of ancient times, and it must not be read as such. It is rather, as the author himself says, a collection of “night thoughts” about the religious life of the ancient world, with many of the delightful whimsies and insights that come to a man of wide reading and cultivated mind in the night watches. By the canons of such writing this book is, in many of its chapters, thoroughly successful; to test it by any other canons is hardly fair to the author.

FREDERICK M. ELIOT.

CAMBRIDGE.

THE PROBLEM OF EVIL IN PLOTINUS. B. A. G. FULLER. Cambridge University Press. 1912. Pp. xx, 333.

A perusal of this book is calculated to promote chastening reflections upon the nature of philosophy's advance. There is an evident shock in discovering that most of the classical attempts to provide a solution for the problem of evil are represented here, that even the metaphors and analogies by which we try to relieve the situation are identical with those of seventeen hundred years ago. They may wear an ancient dress, but the figures beneath are the same. If one be inclined to demand that the labor of the human mind upon these central issues should move more swiftly, let him compare the fruits of his best reflection with those of Neo-Platonism.